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INTERNATIONAL BIBLE STUDY.

February 7, 1886.——*Daniel*, 3 : 16-28.

See last *Guardian*.

February, 14.——*Dan.*, 5 : 1-12 & 25-28.

"Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand."

This was the last king of Babylon before the capture of the city by the Medes and Persians. He was not sole monarch of the Empire but co-regnant; he was ruler in the capital which was at this time besieged by the Medo-Persian army. Satisfied of the impregnability of this city, Belshazzar, perhaps out of bravado for the enemy, made a great feast, an exceptionally great feast; for he invited no less than 1,000 of the nobility. The imagination of Martin has been stimulated by the bare, but eloquent, outline in which Scripture brings the scene before us, and his representation of it borders on the superhuman. It must, indeed, have been a magnificent scene, with its glorious architectural effects, its illuminations, loaded tables, gorgeous costumes, music and manifold entertainment. Belshazzar, looking down upon all the splendour and pageantry called into existence by his fiat, and viewing the extended ranks of a nobility that came and went at his bidding, must—like the Herod of the New Testament—have thought himself a God. He drank wine before his nobles; not that this was any uncommon thing; but it is mentioned for the purpose of introducing what follows:—

"Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple in Jerusalem; that the king, and his princes, his wives and his concubines might drink therein."

Belshazzar thought it worth while to flatter the prejudices of his nobles, by showing his disregard for the Hebrews who had been so honoured and trusted by his predecessors, and could not think of any better way of doing it than by calling for the sacred vessels brought from the temple at Jerusalem half a century before, and using them to drink wine out of. God, while he had permitted the Babylonians to lead the Jewish people into captivity, had nevertheless taken care to acknowledge the exiles and bring reproach upon the idolatry of Babylon, by raising some of their number to pre-eminence in the land. This had doubtless embittered the minds of many; and we may suppose that the nobles present at this feast would applaud his command to bring forth the sacred vessels. So the king and the nobles drank wine out of these golden chalices, and as they did so they sounded aloud the praises of their gods, as though the triumph of these was secured by the discomfiture of Jehovah.

"In the same hour came forth fingers of a man's hand and wrote over against the candlestick upon the plaster of the wall of the king's palace; and the king saw the part of the hand that wrote."

Before he understood what was written, something told him that it was of the nature of judgment. The form was invisible; the hand alone was visible; and the characters formed by it were luminous and riveted the attention of every beholder. The king trembled from head to foot. A moment before, he had seemed to stand at the apex of history, a King of kings, clothed with immensity of power and glory; now suddenly, terrified and cowed, he seemed as though he wished to sink through the floor into everlasting night. He called for the wise men of his realm, the Magi, the astrologers, the soothsayers, and openly proclaimed that, if any one would decipher those mysterious words, he should be third ruler in the kingdom, and be arrayed in purple and a chain of gold. They came, but failed to explain or apprehend what was written. The alarm and bewilderment of the king became more intense. The vanity of his own system was made conspicuous by the signal failure of these its buttresses and pillars. Hearing of the confusion that had fallen upon the banqueters, the queen came in, and as soon as she saw what the difficulty was, she intimated that there was one who was competent to unravel the mystery, even Daniel in whom was "the spirit of the holy gods" (*Elohim*, God) whose wonderful insight into occult things had been recognized and proclaimed by Nebuchadnezzar. The king, profoundly humbled, eagerly welcomed the suggestion and Daniel was summoned and the case submitted to him. The servant of the living and true God declined the reward promised by one who had just been publicly testifying his scorn for the God of the Hebrews, accepted the commission, and stood forth to interpret the deep things of God contained in the mysterious words, *Mene, Mene, Tekel, Upharsin*.

"*Mene*, God hath numbered thy kingdom and finished it."

The Babylonian rule was to come to an end that night. But God wished that proof should be furnished to the vanquished, the victors and the oppressed Jews that He himself was bringing about this overthrow, introductory to the liberation of his own people.

"*Tekel*, thou art weighed in the balances and found wanting."

God weighs us by the events in which we take a part. There is a moment in which the process is consummated, and it may be the very moment which we imagine to be the crowning moment of our career, the zenith of our triumph.

"*Peres*. (*Upharsin*, Ch. plural) Thy kingdom is divided and given to the Medes and Persians." The word has a duplex meaning, signifying division and also referring to the word Persians.

While these things were taking place in the palace, Cyrus with his army was availing himself of an entrance to the city which he had secured by diverting the river from its bed, and in an hour or two the king himself was among the slain.

WEEKLY REVIEW.

—The last act of the Conservative ministry is not an act that in any degree sheds lustre on it. We refer to the command given to the Admiral of the Mediterranean fleet to attack the Greek fleet if it should threaten the Turkish power. England rushes impetuously to the defence of the Sultan, fully determined that Greece shall not be allowed to recover an inch of that larger dominion that once belonged to her, and which was wrested from her by the armies of the Porte. Thirty years ago, at the outbreak of the Crimean war, England showed herself ready to put down by force any effort of Greece to beat back the Turks. We have had within the last few years some very audacious and most gratuitous assaults made upon weak nationalities by first-rate powers of Europe, and there has been no token of indignation, no movement of remonstrance on the part of England. All the world has admired the wonderful uplift of Madagascar in the last 35 years by the acceptance of Christianity, and one would have thought that England, whose subjects have been the means of bringing about this pacific revolution, would have had some solicitude for the preservation of the newly-acquired liberties of this people. Yet France has been allowed to play the braggart there to her heart's content, so far as any interference on the part of England is concerned; and at this moment a great effort is made to secure the virtual subjection of the country to a French protectorate. But neither as regards Madagascar, or Annam, or any other weak state threatened by a first-class power, does the English ministry interfere. The generosity and zeal of England are reserved for the worst Government in Europe, and her indignation descends only on the State whose glorious traditions impel her to rise against the Invader of Christendom. We cannot see that this is creditable to England, and we hope to witness the introduction of a policy more fitted to command the blessing of heaven.

—The *Sanjibani*, (lit. *Revivalist*), a Bengallee paper, points out as an ominous coincidence that Dufferin, Dalhousie and Death all begin with a D., and thinks it therefore quite in keeping that the kingdom of Death should be extended under Lord Dufferin's viceroyalty. Here is a point which we fear has been overlooked by those who have had the selection of our Viceroys unless it may have been in the case of Lord Lytton whose name, very remarkably, begin with the same

initial as the word Life. We ask our contemporary to specify the tokens of a new extension of the kingdom of Death among us, and he answers :—

The floods in Bengal, the earthquake in Cashmere, the cyclone in Orissa gave us some hints of what was to come. They have been followed up by annexation, and the Income Tax at the close of the year. It is not too much to say that there are few among the educated natives who have not felt the fear of death.

—The Eurasian and Anglo-Indian Association of Western India have started a Fund with a view of assisting members by granting stipends or scholarships to their children. Seven have been granted.

—We have on former occasions referred to the excellent vernacular school under the superintendence of Mrs. Trimbuk Canaren in Smaller Colaba. We are glad to hear of the continued prosperity of this school. The annual prize-distribution took place on Monday last at Dean Lane Hall, when the Rev. Dr. Fraser presided and Miss Rich distributed the prizes.

—The Pope has made over to the Propaganda the whole of the private offerings made to him during the past few years, amounting in value to £40,000.

—We have transferred to our columns an interesting article by Mr. Samuel Smith (late M. P.) of Liverpool, from the *Christian*, entitled "Christians and Politics." Mr. Smith is now, with his family, on a visit to India. He left Bombay for Rajpootana and Delhi on Wednesday last. This is Mr. Smith's second visit to India. We quite agree with the sentiments expressed in the article. "They are not of the world even as I am not of the world," said our Lord of his disciples. They are not of the world inasmuch as they are not governed by the maxims and sentiments, the aims and hopes of the world. But they are *in* the world, and are bound to seek its welfare. God, who is of purer eyes than to behold iniquity, causeth his sun to shine upon all classes and conditions of men, and sends his rain upon the just and upon the unjust, and beautifies the face of the earth with exquisite flowers, and loads the table of the rich man with diversified fruits. We are to be the children of our Father in heaven, and imitate Him in ministering to mankind both in things temporal and things spiritual. Joseph spent almost the whole of his life in a heathen land, and God advanced him to the highest position there, that he might fill the granaries and thus dispense life to myriads of people, Native and foreign. It was so too with Daniel and his companions, with Ezra, Nehemiah and many others, who used their positions of advantage in furthering the interests of God's people. Christians are in the world for the sake of the world, and are redeemed from the earth that they may, like their Master, abound in good works. But they are to avoid all associations in which their principles will be compromised and in which they cannot witness for Christ.

—Babu Manmohun Ghose, son of the Interpreter of the High Court, Calcutta, visited England some time ago. According to Caste rule he thus forfeited his place in the Caste. He, however, found little difficulty in inducing the Caste-leaders to condone his offence, by performing the expiatory ceremonies—such as eating the *punchagavya* or five products of the cow, we suppose—and by continuing strictly to follow the rules of Caste. At a recent Shraddh ceremony, says the *Hindoo Patriot* :—

"A large and influential gathering of *Kayasthas* testified by their presence that the movement had the sympathy and support of the community, and that young men returned from England would one and all be welcomed back into the bosom of society as soon as they had ceased to defy her, and had consented to abide by her laws, arbitrary and exacting as they may appear. We record this as a triumph of the principles to which orthodox Hindus are devoutly attached."

We are very glad to find in the *Indian Messenger*, the organ of the Sadharan Somaj the following comment on the course pursued, and on the *Patriot's* laudation of that course :—

"The *Hindoo Patriot* may have cause to rejoice at this triumph of what he understands to be the principles of orthodox Hinduism ; but we find in this only cause to mourn, for we look upon it as one more act, tending to make the present Hindu society hollow and hypocritical. This young Ghose deserves to be regarded as an unworthy member of the gradually-growing community of educated Bengalees returned from England ; for it is more than what we can believe that after his sojourn in England and his education in that country he still believes in the expiatory virtue of the rites that he was made to perform. Under the influence of Western education a young man may discard many things, but let him not discard sincerity, the only thing that can entitle a man to the respect of his fellowmen, and without which no man or no nation was ever ennobled. We are sincerely grieved by such an instance of self-surrender to popular prejudice. Worldly men may rejoice at the break-down of a man's manhood, but to all lovers of righteousness it is a matter of sincere regret."

When, some twenty or more years ago, the first instances occurred of this reparation to Caste for the transgressions of a visit to Europe, we strongly protested against it, pointing out that if the offenders would abide by their convictions, it would not be very long before they would be vindicated in the eyes of Hindoo society ; at the same time that they would secure to their brethren the privilege of visiting the lands of the West. The Caste-decree which they thus oppose is based on the principle that all the people in the world who are not embraced in Hindu Caste, are Mlechchas, Barbarians, outlawed from God and man. No Indian who truly loves India can wish to see this principle triumphing.

—A Mr. Francis Peek is said to have written on the history and aims of the Salvation Army. He thus describes its mission :—

"Its mission seems to be to force upon a selfish generation the vital truth that real Christianity is incarnate unselfishness, idealised and embodied in Christ, the author and finisher of faith ; when this is accomplished and the older churches have become thoroughly inspired with the enthusiasm of unselfish love, its mission, too, will have been fulfilled."

This is a noble and most important mission, and it is perfectly true that Christ himself is the chief embodiment of it. The imitation of Christ is the grand need of the Church. We believe that many in the Church are seeking to be conformed to Christ, and will heartily welcome all who can help them in this pursuit. We remember that when Christ was on earth he had about him disciples who were a good deal unlike him and who were very slow to apprehend his true character. How did he deal with them ? He did not seek *to force* upon them his convictions, so much as to win them by loving service and fraternal counsel. See John 13th and subsequent chapters.

—M. Remenyi, an eminent Hungarian musician now visiting India, has greatly pleased the people of this country by the high estimate which he places on Hindu music. There is very much in the music of the Hindoos that we admire, and we have sometimes listened to it with great delight. Few Europeans can appreciate it at once ; but there are several distinguished European composers, whose compositions are not at once appreciated.

—We have a letter from Rev. J. A. Northrup, late of the S. I. Conference, now at Hampton, Rock Island County, Illinois, U. S. A. He says : "We have all greatly improved in health since we came here to live at a small town on the Mississippi River. I have a country circuit with four places to preach at.

—Among the interesting incidents of the Conference of Methodist preachers lately held here was the attendance of Sir Robert Phayre, K. C. B., at one of the meetings upon the invitation of the Conference, when a complimentary address expressive of the thanks of the Conference for his remarkable liberality was voted to him. Sir Robert, it is well-known, has been a munificent helper of many good works carried on in this country, and has taken a deep interest in the efforts of the Methodists to get the Gospel proclaimed in this land in purity and simplicity, and has shown an almost boundless liberality in succouring those movements and undertakings of the Conference which stood in special need of such help. In a few weeks he will be leaving India, and it was thought fitting and even incumbent that the Conference should give expression to its sense of his kindness. Sir Robert, in his reply, spoke of the state of religion in this country, and of the reasons which had led him to interest himself in the work which Willam Taylor had initiated and which had been since carried on independently of supplies from Western lands. His remarks and closing words of exhortation were well fitted to impress those who heard them, and we cannot doubt that many prayers will be offered for the blessing of God on him and his, in the land where his remaining days will probably be spent.

—On Thursday of last week a social meeting was held in the Grant Road Church, to welcome the members of the Conference to Bombay, and also to consider the proposals to build a church in Mazagon. A piece of ground had been granted and the foundations of a church laid, but the work had been arrested, pending the consideration of some municipal improvement. Liberty to proceed having now been granted it was proposed to put up an inexpensive but neat building. Dr. Thoburn was asked to take the chair, and an opportunity having been given to the audience to subscribe, about Rs. 2,000 were subscribed on the spot. The building of the church will be proceeded with at once.

—The Conference Sermon was preached on Friday, in Grant Road Church, by the Rev. Mr. Rudisill, P. E., Madras District. It is to be printed with the Conference Minutes, and we look forward to the pleasure

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of seeing it in print, when we may notice it more particularly.

—In our Telegraphic column will be found the official list of the new ministry just formed by Mr. Gladstone.

—If we may believe a Circular that has been sent us, there is to be a paper called the *Beaver* published weekly at Chandernagore, the French city of refuge, and the proprietors, unwilling to let the worth of the paper determine the circulation, offer subscribers Rs. 20,000 in presents. The first present is Rs. 10,000; the next a gold watch and so on down through boots, shirts and penknives to valuable books. We suppose the allotment will be made by a Lottery. The whole seems to us of the nature of an artful dodge.

—The Rev. Dr. Thoburn has been advised that a complete recovery from the injury sustained in his accident at Simla, is not likely to be effected till October next, and he has been recommended to spend the interim in America. In view of this, and of the exigencies of the work in America, the S. I. Conference have invited him to proceed at once to America. It is hoped that he will be able to return with large reinforcements toward the close of this year.

—The party to whose letter about the rent of a house we referred in our last, says that we were in error in our description of the letter. We do not see that any good is likely to be done by opening our columns to a one-sided statement of a private quarrel.

The Woman's Missionary Society of the South India Conference.

The ladies of the Woman's Foreign Missionary Society and the wives of the ministers of the South India Conference, met at Bombay on the morning of the 29th January to organize a Woman's Missionary Society in the South India Conference.

The organization was effected by electing Miss De Line of Bombay, President, the Presiding Elders' wives Vice-Presidents, and Mrs. Stone of Bombay, Secretary.

The Society may be considered a part of the W. F. M. S. in the United States of America, and as working as an auxiliary to that Society.

The object of the Society is to create among the Christian women of South India a more lively interest in the perishing millions of their unconverted sisters around them.

Hitherto there has been no organized association of the ladies of the South India Conference for aggressive work among the women of the country, and it seemed that the time had come when all the ladies present at the conference realized that the disconnected work in the various stations, though good in itself, was not sufficient to the great needs of the work. As the ministers of the conference have taken up, more extensively this year than ever before, the Native work, so the lady missionaries hope that a great advance may be made in bringing the Gospel to the Native women.

Throughout the length and breadth of the South India Conference, auxiliaries to this Society should be organized. To this end the Society has appointed Mrs. S. P. Jacobs of Hyderabad (Deccan) as agent to promote in every way possible the interests of the Society. She will be pleased to receive communications from any source, and to answer questions regarding the Society. The wives of the ministers of the conference are constituted assistant agents to organize auxiliaries in every station where it is practicable for them to do so.

Any lady is constituted a member of an auxiliary Society by the payment, in the case of Natives, of two annas a quarter, and of Europeans, of one anna per week; the money to be used as directed by the Society assembled at the yearly conference meetings.

In stations where the minister's wife is not able to organize an auxiliary, any lady of our church may organize the Society and thus be an agent in forwarding the kingdom of Christ in this land.

The ladies in their conference assembled adopted a constitution for auxiliaries, which is recommended to all auxiliaries, and may be had, together with the minutes of the conference, for two annas, by applying to the Secretary or to Mrs. Jacobs.

Dear sisters, can we not this year, by a little effort in every station and a united effort of all the ladies of the different stations, increase the means and efficiency of our work among Native women ten-fold during the coming year? Oh, that our zeal might be increased an hundred-fold, and then would we not only receive a great blessing upon our own souls, but many more within our reach that sit in darkness would receive the blessed Gospel and the light of life. N. Richards.

S. I. CONFERENCE APPOINTMENTS.

List of appointments, S. India Conference, February 22nd, 1886.

Allahabad District	D. Osborne, P. E.
Agra	A. T. Leonard.
Allahabad	A. Gilruth.
Lahore	F. D. Newhouse.
„ Hindustani Mission.	C. H. Plomer.
Mussoorie	D. Osborne.
Roorkee	C. W. DeSouza.
Bombay District	Geo. Bowen, P. E.
Baroda	To be supplied.
Bombay:	
Grant Road and Mazagon	J. S. Stone. / I. A. Richards.
Fort	C. R. Thoburn.
Marathi & Hindustani Mission	G. Bowen. / W. W. Bruere.
Eastern Bombay Mission	W. H. Stephens.
Egutpoora	W. E. Robbins, Gyanoba Khundojee.
Karrachi	G. K. Gilder.
Lanoli	A. G. Fraser.
Poona	J. Blackstock.
„ Marathi Mission	To be supplied.
„ School	W. E. Clarke.
„ „ Agent	D. O. Fox.
Burmah District	J. E. Robinson, P. E.
Rangoon	S. P. Long.
„ Seamen's Mission.	To be supplied.
„ Tamil and Telugu Mission	„
Toungoo	„
Singapore	W. F. Oldham, one to be supplied.
Calcutta District	J. M. Thoburn, Sr.
Assensole	To be supplied.
Calcutta:	
English Church.	J. M. Thoburn, Jr.
Bengali Mission.	J. P. Meik.
Hindustani „	F. J. Blewitt.
Seaman's „	C. M. Miller.
Boys' School	W. A. Carroll.
Pakur	E. S. Busby.
Central India District	C. P. Hard, P. E.
Ajmeer	T. F. Morton.
Hurda	L. R. Janney.
Jubbulpore	A. G. Creamer.
Kamptee	A. S. E. Vardon.
Khundwa	J. D. Webb.
Mhow	E. Jeffries.
Nagpore	C. P. Hard. / J. Samuel.
Madras District	A. W. Rudisill, P. E.
Bangalore	R. E. Carter. / B. Peters.
Bangalore, Baldwin Schools,	W. Bowser.
Bellary	J. H. Garden.
Gulburga & Raichore Canarese Mission	D. O. Ensberger.
Hyderabad	J. Lyon.
„ Hindustani Mission.	S. P. Jacobs.
Madras:	
Blacktown	A. H. Baker.
Vepery	A. W. Rudisill.
Secunderabad	W. F. G. Curties.
Lay Missionaries:	
Bangalore	Mrs. S. Eddy.
Bombay, Zenana Mission.	Miss De Line. / Miss Elliott.
Calcutta, Girls' School	Miss Layton. / Miss Hedrick.
Madras, Vepery Tamil Mission	Miss Chase.
Rangoon, Girls' School	Miss Warner. / Miss McKesson.
Philander Smith Institute.	E. A. Clifton.

NOTICES OF BOOKS AND REPORTS.

Le Pantheisme dans les Vedas. Pantheism in the Vedas. Statement and Discussion of Vedic Pantheism and of Pantheism generally. By A. Bourquin, Member of the Asiatic Societies of Paris and Germany. Paris, 1885. 263 pp. royal 800. This is quite an *edition de luxe*. The author is Mr. Bourquin, well known to us in Bombay as having been for some years connected with the Est. Ch. of Scotland's Mission here. M. Bourquin finds nothing in history or the researches of science to justify the hypothesis that primitive man was a mere animal, incapable of recognizing a Final Cause. Proof meets us every where that the supreme object of human thought from time immemorial has been the Absolute Being the source of all that is visible and transitory. The most polytheistic systems furnish evidence that men recognized the existence of a supreme Being. The North American Indians had this belief when first found by Europeans. This point is treated at some length in the Introduction, and it is shown that a fuller acquaintance with the tribes of the earth tends to diminish the number of those who appear to be without the religious idea. Chapter I treats of the Definition of Pantheism. Ch. II. of the Definition of the Vedas and their component literature. III. Demonstration of the Pantheistic character of the Vedas. IV. The Vedic System considered as a System. V. Critique of Pantheism. M. Bourquin has diligently studied the Hindu books of which he treats in this goodly volume, and the authors who have undertaken to expound them, and has little difficulty in establishing the points to which he addresses himself in this work. The Pantheistic conception is at the base of Hindu theology and Hindu Philosophy, and we know of no religious sentiment more widely diffused among the Hindu peoples who have been under Brahminical teaching. We should think that Hindu students who are acquainted with the French language would be glad to possess this volume. Paris, Librairie Fischbacher, 33, Rue de Seine.

The Indian Evangelical Review. January. Contents: On the best way of presenting

the Gospel to Mahomedans; Rev. W. Hooper. Educational Missions. Deacons and Elders; D. Sutherland, Esq Birds of the Bible; Rev. H. J. Bruce. The Independence of the Native Church in India; Rev. T. Evans. Revised Version O. T. Rev. W. Milne. Our Lieutenant-Governor's Book; Ram Chandra Bose. Notices, &c. &c.

The Madras Chr. College Magazine. January. Contents: The Universal Religion; E. N. Hodges. Letters from Mysore; J. D. B. Gribble. Child-Marriage and Enforced Widowhood; T. E. Slater. A. Telugu Novel; J. R. Hutchinson. Meteors; O. M. Smith. Fragments of Tamil Poetry, G. M. Cobban. Notices, Extracts, Jottings, &c. &c.

We have received the *Missionary Review*, Jan. Feb —*The Voice of India.* Jan. Report of Burmah Bible and Tract Society. *Bombay Educational Record.* Nov. *Indian Purity Trumpet*, No. 2. *Indian Baptist*, Feb.

The Bombay Guardian.

SATURDAY, FEBRUARY 6, 1886.

SOUTH INDIA CONFERENCE M. E. CHURCH.

The tenth Session of the South India Conference of the M. E. Church, was held in the Grant Road Church, Bombay, commencing Thursday the 28th January at 11 a. m. and closing on Tuesday, Feb. 2nd, at 9 p. m. After the Conference had been called to order by W. E. Robbins, Asst. Secy. of the previous Session, the meeting was opened by prayer, the roll was called, and a President was then chosen. Dr. Thoburn was elected President. There were present the following members of Conference: Baker, Blackstock, Bowen, Bowser, Brüere, Carter, Curties, DeSouza, Ernsberger, Fraser, Gilder, Gilruth, Hard, Jacobs, Janney, Khundajee, Lyon, Meik, Morton, Osborne, Peters, Richards, Robbins, Rudisill, Stephens, Stone, Thoburn, Thoburn Jr., Webb, and afterwards Robinson, 29 members; with Clarke, Garden, Jeffries, Leonard, Vardon, 5 probationers; also newly joined from America, Creamer, Miller, C. P. Thoburn. On Sunday, arrived from America, Newhouse and Clifton. Bros. Garden, Jeffries and Leonard were received into full connection. Two were received as probationers. The Conference thus numbered more than forty present. Bros. Northrop and Shrieves have been transferred to Conferences in America; Bro. Fox and G. I. Stone are in America; Bro. Tompkins has joined the N. I. Conference; Bros. Davis and Eddy have died; Bro. Oakes has withdrawn, being a candidate for orders in the Church of England; Wm. A. Thomas withdrew; G. O. Carroll withdrew; and the following were not able to attend Conference; W. A. Carroll, Blewitt, Long, Oldham, Plomer, C. R. Thoburn. Making altogether about fifty members and probationers.

The President, on taking the chair, made some pertinent and suggestive remarks on the way in which the Conference had been led since it was organized in this same city of Bombay, by Bishop Andrews, in 1876. It was profitable to study the past and gather up the lessons of these years; to recognize the guiding hand of God and apprehend more deeply our need of such guidance; to entertain a more chastened confidence. A blind man took good care to ascertain that each step was safe, before he took it, and was not so likely to fall as one who thought he could see a little. Dr. T. thought that he had never so distinctly recognized the hand of Providence beckoning us onward as at the present time. He spoke of the great interest in Mission work lately developed in America, and of the way in which Bishop Taylor had conduced to this by his chivalrous Mission to S. Western Africa, and he thought the time was at hand when the work of Foreign Missions would go forward with a great bound. He believed it to be a reasonable estimate that 25 new missionaries would come to our aid in the next two years. Our treacherous memory forbids our reporting as we would wish the valuable remarks of the President; suffice it to say that they gave the key-note to this Session, and that the same tone of mingled trust and aspiration characterized the proceedings of the Conference generally.

As our readers are aware the Advisory Committee appointed at the last Session drew up a scheme of grants-in-aid of Native work to be asked for, from the Missionary Society of the M. E. Church, on the principle of grants equivalent to sums raised in India for Native work. This principle, it was believed, would relieve none of our Indian charges of the burdens assumed by them for the prosecution of Native work, but would simply supplement what they were doing and give them the means of enlarging their work. Such a scheme was drawn up and forwarded to the Missionary Society. It commended itself to them, and a sum of 10,000 dollars was appropriated to be used in the extension of Native work by the S. India Conference on condition that an amount equivalent to the total grant should be actually raised to be expended in Native work by the churches of this Conference. It was found after a careful consideration of the entire work of the Conference in all its details, that the outlay on Indian work from Indian resources in our various charges, would be in 1886 Rs. 25,000 the equivalent of $10,000; and accordingly this sum, contributed from America, became available for grants-in-aid which were allotted to the different points according to the exigencies of the Native work. Happily the terms of the grant permitted the distribution of the grant according to the exigencies of the case. As a matter of fact, the missions that are planted in places where there is no English church to afford supplies for the support of direct Mission work, are those whose need of the grant is greatest.

Some have expressed the opinion that the acceptance of this grant-in-aid from the Missionary Society, would be a departure from the principle of self-support on which the churches of the S. India Conference have been established. We do not think so. It has all along been a question how far the English churches planted by Wm. Taylor and his co-workers in this country would be able to go in the prosecution of Native work in this land, after providing a support for their own pastors, establishing schools and building churches. All who know anything about the constituency of these churches must know that their resources are limited, while the work around them is unlimited. Bishop Taylor clearly saw the possibility of our reaching a limit beyond which the resources of the English churches in India could not go. Here is what he wrote on leaving India in 1875 :—

"Should our India resources fail to keep up with the growing demands of the widening sweep of our advance, and should the Holy Spirit make it plain to us that we cannot get on without Missionary money, then we will ask the Missionary Society to help us."

Again, he supposes this question :—

"Would not that be a departure from the principles of self-support on which your Mission is avowedly founded?"

And answers :—

"Not at all; but in accordance with them. Our ground, from the first, covers two simple principles, deduced from an admitted fact—viz: Self support is a sound, safe principle, and the only permanently reliable foundation, to which all Missions aspire and hope to attain; if therefore it be a good thing to aim at it in the future, it is a good thing to begin with, where resources are available. If not adequate to the growing demands of the work, then our second principle is to develop the indigenous resources available, before we begin to subsidize them by foreign funds; as such appropriations in advance will, in most cases, supersede them."

Now the condition on which these grants-in-aid have been applied for and accorded, is one that completely disposes of the fear which Bishop Taylor expressed and sought to guard against. Not a rupee is granted save where a corresponding rupee has been raised for Native work. The quotations made above from Mr. Taylor's "Four Years' Campaign in India," last chapter, show distinctly that he looked forward to a time when the Indian supply would fall short of the opportunities of prosecuting work among the peoples of India.

MR. EDWIN ARNOLD & IDOLATRY.

A contemporary publishes a communication from Mr. Edwin Arnold, C. S. I., describing a recent visit to Kattiawar and specially Bhownuggur, where he seems to have been received with great honour and where abundant efforts were made to impress the visitor favourably by the Court and by the representatives of Native society. A lady, the wife of a certain Bishop now passed away, is reported to have said, My husband never forgets that he is a Bishop. Reading Mr. Arnold's flowery communication, we would infer that Mr. Arnold never forgets that he is a poet. Visiting the High School at Bhownuggur, he had an interview with the learned Shastris there employed in teaching. His account of this we quote in full :—

After a courteous and cordial welcome from these learned Brahmans a very interesting conversation arose with the aid of Mr Manilal upon various philosophical and religious points. The Pundits were questioned about the origin of the *Samas* in Sanskrit writing, on the authorship and authenticity of the text of the Mahabharata, and the real meaning of *Maya*, or the "Doctrine of Illusion." We grew so friendly that no objection was made to the request that a passage from the *Yajur-Ved*

should be recited in the ancient way—the way only known to very far seen Brahmans after long years of instruction. A dark-faced "Twice-Born" from Southern India, with dreamy emaciated face and ardent sunken eyes, cast off his shoes, bared his right shoulder, and covered his hands, while he began in the three mystical manners his recital of the sacred text. Some of those present, even among the Brahmans, had never listened before to those holy formulas, the mere sound of which, gibberish as it seems to foreign ears, is salvation even to hear, and much harder to repeat correctly than the wildest and quickest patter song. We spoke next of the Bhagavad Gita, which calls all this verbal exercise "mere words;" and it was agreed that names and forms are nothing, that truth in all religions is one and the same; that—at the last—the Vedantist, the Buddhist, and the illuminated Western Philosopher see by one light. It is, in truth, and (sad P) to perceive how completely some European observers mistake and misinterpret these Indian people on the question of their religion. They style them "idolaters"—imagine that Hindoos attribute divine qualities to the uncouth figures, the red stones, the lingams, carved snakes, and grim Bhowanis which they worship; because they see Mahadeo adored in one place, Gunpati in another, Kali elsewhere, and trees, rivers, and cows objects of prayer, they suppose Hindoos, one and all, polytheists. Yet it would be almost as unjust to ascribe polytheism to Londoners because one church is dedicated to St. Matthew, another to the Holy Trinity, a third to St. Bridget. All these various gods and sacred objects are for the educated Indian mere "aids to faith," manifestations—more or less appropriate and elevated—of the all-pervading and undivided Para-Brahm. Even the poor peasant of the fields, and the gentle Hindoo wife, perambulating a pepul tree smeared with red, will tell you that the symbol they reverence is only a symbol. There is hardly one of them so ignorant as not to know that common-place of Vedantism. "Every prayer which is uttered finds its way to the ears of Keshava."

Mr. Arnold tells us that he found himself in accord with these Brahmins on the following important points: Names and forms are nothing; truth in all religions is one and the same; the Vedantist, Buddhist and the illuminated Western philosopher see by one light. We agree that names and forms are nothing, apart from the things for which they stand; that truth is the same (self-consistent) wherever found; that the illuminated Western philosopher, if Mr. Arnold is his representative, sees by the light of Asia. Is however, the meaning, be that all religions testify alike as to what is truth and what if not, we dissent *in toto*. The question of Pilate is the question of humanity, What is truth? This question all religions profess to answer, and all answer differently. When Buddhism began to be preached in India, Vedantism rose up against it to crush it, and faltered not till it had banished it to foreign shores. If Vedantism was true what need was there for Buddhism to antagonize it? Some European observers, those who think and speak of the mass of Hindoos as idolaters, have sadly mistaken and misrepresented these Indian people on the question of their religion. In fact the Hindoos have been awfully calumniated, and almost all the world has believed the calumny. They have been represented as idolaters and as polytheists, whereas they are not so any more than the Protestants of England. If this be really so, then is there nothing in the annals of history more astonishing than the delusion which has taken possession of hundreds of millions in Europe, America and elsewhere, including the most cultivated classes, leading vast numbers of people to deny themselves that they might supply the means of sending forth those who might haply recover them from their idolatry? Still more wonderful appears this delusion when we fail to find among all the evangelists who have so numerously gone forth to India, one who returned reporting that he had not been able to find idolaters here. Another remarkable fact presents itself when we note that there are this day, in India, more than half a million of persons who testify that they were formerly Hindoos and idolaters, and were led by the Gospel to renounce idolatry and polytheism. Again, there have been many Hindoo Reformers, in days when the Gospel was unknown here, men like Tukaram, Kabir and others, who exhorted their countrymen to cease from idolatry and from polytheism, and worship only the One living and true God. In the last fifty years there has risen up in India, a large body of educated and influential Hindoos who have spoken with great earnestness against the national idolatry, have pledged themselves to have naught to do with it, and who are looked to as at the promise and the hope of the uprising of the people. It has gone out to the ends of the world, and been hailed every where with joy, that in the capitals and large cities of all India there is an ever-increasing class of enlightened persons refusing to have anything to do with idolatry and polytheism, and in this respect strongly differentiating themselves from the masses, to whom at the same time they are a shining example.

Idolatry is the worship of idols or images. Among Hindoos, when an idol is to be set up for worship, Brahmins are convened who ascertain who or what the deity is that the people wish to address in the image, and who then perform a certain ceremonial designed to secure the presence of that deity in that image. This ceremony performed it is understood that the image may be worshipped. We suppose it is obvious to everybody that when a man presents his petitions to a stone thing, he apprehends that there is something more than stone there, some person who takes knowledge of the worship he is rendering. The reason why idolatry is so uncompromisingly condemned in the Christian Scripture, is that the worship of the image has the tendency to degrade the conception of God. What is forbidden is the setting up of visible objects to represent the true object of worship.

Romanists and others who favour the use of images in worship, try to meet the arguments of opponents by pleading that their homage is really given to the unseen Deity. This does not in the least excuse the use of images. No image ever made by man is calculated to help men in apprehending the presence, power, spirituality, sovereignty, truth and wisdom of God.

If a European or low-caste man touch the idol of the Hindu, it ceases to be an object of worship. Men travel 500 or 1,000 miles to see the image of Khundoba or Juggernaut or Kali, and address their prayers to it. There are a thousand facts like these which show that the Hindoo identifies the God whom he worships with the idol before whom he bows, and that this identification is utterly opposed to the conception of an exalted, omnipresent, wise and good God.

We cannot hope that good will be done by this mission of a distinguished European to roll back the tide of moral and religious reform, and reconcile the people of India again with the idolatry, polytheism and priestcraft from which they have begun to be saved. What would induce Mr. Arnold to introduce to his family as an object of daily worship, an image of Gunputi? If his mind shrinks back from the suggestion, why should he encourage the Hindoos to continue in this debasing servitude?

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

DEAR SIR,—The last issue of your valued paper contained an extract from the *Indian War Cry* in which my name occurs in an entirely false connexion, and I shall, accordingly, be much obliged if you will be so kind as to permit the insertion of this correction. With reference to the recent prosecution of seven members of the Salvation Army for contempt of court, the paragraph admitted into your columns announces, "The witnesses that appeared against us were Mr. Taylor of the I. P. Mission and several of his communicants; *our witnesses were not heard.*" After such a distinct statement it may surprise you to learn the simple fact that with that case I had nothing whatsoever to do in any shape or form. I was not even present in court; and that I bore witness against the accused is utterly untrue.

In the very different case tried in November last by another magistrate, the case, namely, in which certain of the Salvationists were required to show cause why they should not be bound over to keep the peace, a summons was officially sent me to appear as witness, and this summons, as in duty bound, I obeyed. On that occasion the accused were expressly ordered to be present with their witnesses, yet they all absented themselves from the later stage of the trial. Even though the magistrate delayed his decision for two days on their account, neither the accused nor their witnesses chose to attend. In the order that was ultimately issued the magistrate wrote as follows: "The accused were summoned by me to show cause why they should not execute a bond binding them to keep the peace, and they were told to produce their witnesses yesterday. They have not appeared." It will thus be seen that the words, italicised in the *Indian War Cry* of January 11th, and copied into your columns, "*our witnesses were not heard*" are significantly incomplete as a statement of what actually occurred, and any one who can form a just estimate of evidence will assuredly regard a *suppresio veri* of this kind as constituting not merely a fallacy but a falsehood.

The reasons given, or, to speak more accurately, the excuses made by the Salvationists for their non-attendance at the Sanand Court are frivolous to a degree that few can have conceived possible. They pleaded the distance of Sanand from Ahmedabad, and the expense of reaching it. It is well, therefore, that the public should be informed that the distance in question is by rail exactly seventeen-and-a-half miles, and by road considerably less; also that a Third Class Ticket for the train costs exactly 3 as. 9 pies, while to walk to Sanand would take only about three hours and cost nothing at all. Yet Mr. Chuckerbutty, though knowing these facts perfectly well, could be wasteful enough to telegraph to the magistrate at the "distant court" stating that he and the other accused persons were too poor to bear the expenses of the journey! Verily a strange revelation of the economy practised

by the Salvation Army Officers, and a painful commentary on "Captain" Chuckerbutty's love for truth.

May I ask your kind indulgence to allow me this opportunity for contradicting a scandalous report that is being circulated by the *Indian War Cry?* In its issue of the 25th ultimo "Captain" Menzies writes: "On Sunday evening the Rev. Mr. Taylor rang the church bell, and called the people of the village together for the purpose of persuading them to petition for the expulsion of the Army from Ranipur," and yet again, in the issue of the 1st inst, a "letter from 'Captain' Eshvar Das" (Mr. Grundy) contains the sentence: "A special meeting was held in the church to call the people together to sign a petition against the S. A." The petition referred to I have never so much as heard of except through these *War Cry's* and the entire story is a fabrication, pure and simple, without even a vestige of truth.

GEO. P. TAYLOR.

Ahmedabad.

NOTICES.

BAPTIST CHURCH.—BELLASIS ROAD.
(Opposite the Byculla Club,)
Pastor—The Rev. William Bell, M. A.
Sunday Services at 11 A. M. and 6 P. M.

FREE CHURCH.—ESPLANADE.
Pastor—The Rev. John Forgan.
Sunday Services at 11 A. M. and 6 P. M.

M. E. CHURCH.—Services in the Dean Lane Hall have been resumed. Services to-morrow; Grant Road, 8-30 a. m. and 6 p. m. Dean Lane Hall, 11 a. m. and 6 p. m. Mazagon, 11 a. m. and 6 p. m.—Sunday-schools: Grant Road, 7 a. m. Dean Lane, 9-30 a. m. Mazagon, 9-30 a. m.

VERNACULAR SERVICES at Grant Road Church, 10-30 a. m and 4 p. m. Sunday-school, 3 p. m. At Dean Lane Hall, 4 p. m.

THE Rev. Dr. Thoburn will (D. V.) preach to-morrow at 11 a.m. at Dean Lane Hall, Fort, and at 6 p.m. at Grant Road Church.

Epitome of News.

SATURDAY, JANUARY 30.

—An extensive fire is reported to have occurred at Mergui. 400 houses, of the value of two lakhs, were destroyed. The origin of the fire was the carelessness of a Burman doctor.

—The Income Tax bill, amended, has been passed.

—*Independent:* Never, probably, in the history of New York, were so many churches open daily through the week, for the special purpose of giving practical religious instruction to the people, as at the present time. The Episcopal denomination has taken the lead in this good work, and it well deserves praise. Trinity Church, at the head of Wall Street, and more than a score of other churches of that order are heartily co-operating in the movement. Other churches in other denominations are aroused, and it is to be hoped that a general revival will be the result. Now is the time for every Christian to enlist anew in the good cause. Tens of thousands now should begin a new life. Ask them to do so.

—Same: There is an immense amount of truth in what Dr. John Hall has to say in the Presbyterian about the proposal to make the use of the Apostles' Creed general in the churches. It may be a very pleasant thing to do; it may increase the agreeableness of the service; but whether it will add more than it takes, is to be considered. This must be considered, that its name is a falsehood. It is not the Apostles' Creed, any more than the Athanasian Creed is Athanasius.' Its origin is centuries after the Apostles. The name would mislead one into supposing that it has a special sanctity that does not belong to it. Thus the paragraphs about descending into Hell and the Holy Catholic Church, are very easily misapprehended. Take off the glamour which people love to throw about it, and it is not a surpassingly admirable statement. It is nothing to fall down and worship, or to make the foundation of the faith of a fusion of the churches. Nor are we any more impressed than is Dr. Hall with the unifying power of frequently repeated formulas of faith. We are not aware that in fact it is found that the churches, the world over, which repeat old formulas, are more intelligent in their faith than those which do not, or any more united in a concord of belief. There is only one ground on which we think the introduction of the Creed can be strongly defended, and that is the æsthetic. It is proper to make services beautiful, as well as meeting-houses. It is not a high aim, but it is legitimate, unless it leads to an excess of form which cramps the intellect and heart.

—Dr. O. W. Wight, Health Officer of Detroit, says: "During the Winter of 1881-82, when small-pox was epidemic, I allowed fourteen well persons to go to the pest-house in the city of Detroit, who wished to take charge of other members of their families removed there on account of the disease. All of them were vaccinated at the time of going. Not one of them had even a light attack of varioloid. When the anti-vaccinationists will show half or even quarter the number of unvaccinated persons exposed in the midst of the sick and dying to concentrated contagion without the least injury, I will then listen patiently to their arguments."

—The Paris correspondent of the *Medical Times* says that "the doctrine of premonitory diarrhœa in cholera is quite knocked on the head by the clinical observation of facts. It must now be allowed that an attack of cholera may as sudden as a flash of lightning, however unpalatable the plain truth may be." The cause of the unpalatability of the truth seems to be that such facts tend to upset the germ theory, which so many scientists considered fairly proved.

—*Times of India;* Broach, 29: After twenty days' hearing judgment in the Talavia case was given this afternoon. The defence called no witnesses. The accused were ably defended by Mr. Motilal who was appointed by the Court to defend. He argued that the murder was not premeditated, but was suddenly committed; that it was not part of the original programme. and that no case had been made out of a common intention of an unlawful assembly to commit murder. Therefore, according to the Calcutta High Court ruling, only those who it was proved had struck blows were guilty of the murder. He argued that his clients at most were guilty of rioting, but that that offence had not been proved by the prosecution.

The Sessions Judge in an exhaustive, lengthy, clear, and very able finding, said that he could not accept this view. The confessions of the accused and the evidence produced by the prosecution showed not only that swords were collected but also that Lakha's intention to kill the Collector was known to all. A strong argument in favour of the theory of the prosecution and a clear proof of a common intention to kill Mr. Prescott, were shown by the evidence of eye-witnesses, who deposed that they saw the whole band of Talavias pursue Mr. Prescott down the lane seventy yards, leaving the high road clear. Ryots were untouched. The evidence adduced showed that some Talavias were heard to say, "Don't kill the ryots," showing that the Talavias had only a quarrel with officials. Overwhelming evidence against the three leaders had been adduced and insufficient evidence against fourteen of the accused. The sentence of the court, subject to the confirmation of the High Court, was death upon Lakha, Bawa and Jhena; transportation for life on fifty-one; while fourteen were acquitted.

MONDAY, FEBRUARY 1.

—Sir Madhavarao, as a "Native Thinker," writes in the *Madras Times*:—"All agree that child-marriages should be restrained more or less. Why, then, does not the native community make a specific and practical movement with this view? It is certainly one of the most *easy*, as also the most *urgent* social reforms. Obviously, there is only a small number of alternative methods available to the Legislature, namely, (1) Restrain by fine; (2) by imprisonment; (3) by taxation; (4) by invalidation; (5) by making the parents and guardians liable to pay full compensation to the minors if, on attaining majority, either or both of them claim the same for injury they may have suffered as a necessary or probable consequence of the marriage, the injury being recognizable in many cases. These methods, as alternatives, seem to be exhaustive. In order words, one or more of them must be resorted to; no other is possible. Have not natives intelligence and courage enough to make a choice and apply to the Legislature? If they are unable to solve so simple a problem, how could they solve the many more important and complex ones which they have in view, and about which they talk so much? Let the several associations concerned or interested note that, thus, the whole matter lies in a nutshell!"

—A new High School has been opened in Goolburga by Nawab Salar Jung. Three public schools have been united in one.

—*Times of India;* Ahmedabad: The afternoon of Thursday, the 20th instant, was see aside for distribution of prizes to the students of the Mahalaxmi Female Training College in this city. From the gathering that took place for this purpose all members of the sterner sex were rigorously excluded, in the hope that the wives and daughters-in-law of the native leaders of society would grace the occasion with their presence. This hope was more than realized. And by some the meeting has, therefore, been pronounced an eminent success. But 'tis a moot point whether yielding to the prejudices of a few conservatives, and whether taking a retrograde step of this kind which gives prominence to the zenana and purdah systems can rightly be regarded a success.

—H. E. the Viceroy, at a meeting in the Calcutta Town Hall to support the Lady Dufferin's Fund, said: "The object, of our present effort is to found an Association which in its ultimate development shall supply the women of the land, from one end of it to the other, with proper medical advice and attendance under conditions consonant to their own most cherished ideas, feelings, and wishes." But not only is it the object of the association to provide efficient medical attendance for inefficient, but the ambition of the promoters extends further. "Our ambition," continued his Excellency "is eventually to furnish every district, no matter how remote, if not with a supply of highly trained female doctors, at all events with nurses, midwives, and female assistants, who shall have such an acquaintance with their business as to be a great improvement upon those who are now employed. Of course, where the circumstances of the locality permit of a more highly organized and effective system, there our efforts will be more ambitious."

—*Times of India;* Krishnaghur: On the occasion of Mr. Manmohun Ghose's arrival at Krishnaghur, his native town, after his return from England, he was met on the outskirts of the town by a large number of people, who cheered him lustily, and, unhorsing his carriage,

drew it to his house, a distance of two miles. The procession was cheered all along the route, even women taking part in the demonstration. Yesterday an enthusiastic open-air meeting took place here to express their gratitude towards Messrs. Ghose, Chandravarkar and Mudelyar, the Indian delegates, and to thank the Liberal electors of Deptford for having voted for Mr. Lalmohun Ghose, who was born here.

—The cost of the Suakin-Berber railway, as far as can be ascertained, is officially reported by the War Office to be £365,369.

—Owing to the spread of the Arab insurrection in the Hedjaz, 1,000 Turkish troops have arrived in the province from Constantinople to reinforce the garrison. All the roads to Mecca are blocked, excepting round Jeddah.

Tuesday, February 2.

—*Bombay Gazette:* The Government resolution, which we publish in another column, regarding the appointment of District and Sessions Judges is likely to have an important effect upon the course of justice in this Presidency. According to the resolution, no officer, except for special reasons, will be appointed to be a District or Sessions Judge until he has completed three years' service as Assistant Judge or as Judicial Under-secretary to Government, Judicial Assistant to the Political Agent in Kattywar or Judge of a Small Cause Court. This rule will ensure the appointment of men of experience and mature judgment, and by increasing confidence in the wisdom of their decisions assist in some measure, perhaps, to relieve the present congestion of business in the High Court.

—Same: News from China reports occupation of the Marchall Islands by Germany. The population is 10,000.

Li Hung Chung has engaged Mollendorf for three years as private secretary.

The Australian mail brings news that there has been exceedingly hot weather in Victoria and New South Wales, causing large bush-fires and loss of life.

News from Samoa states that the Germans have driven the King from his residence, and that the Samoan chiefs have gone to New Zealand, and urge British protection.

—The singular English spoken by the Hindu Babu has long been a subject for mirth; but, says the *Standard*, it now appears that, so far as regards those educated in the Calcutta University, the blame is due as much to the crass stupidity of the persons forming the syndicate of that University, as from any inaptitude on the part of the students. The curriculum of English books to be studied, until within a year or two back, contained such obsolete works as Gosson's "School of Abuse" and the Duke of Buckingham's "Mirror for Magistrates." These have lately been struck out, but the unfortunate young Hindu has still to study Spencer's "Faërie Queene," Marlowe's "Edward II.," and Fletcher's "Two Noble Kinsmen." We had thought that the ideas of the Board School authorities as to what was necessary for the children of labouring men to learn were unique in their way; but we are bound to say that the folly of the gentlemen composing the syndicate of the Calcutta University in compelling Hindu students of English to get up such books as these beats the record in this way.

—From Consul Powell, Samoa, to the Secretary of State, London: The King of Samoa has been driven from the seat of government by Weber. His flag has been hauled down by the German Consul with a force from the German man-of-war *Albatross* The King has been insulted. A solemn protest has been made by British and American Consuls, whose presence alone prevented a German massacre War imminent. Report current of German annexation.

—We acknowledge with thanks the following: *The Indian Travellers' Railway Guide* for February. Price, 8 annas. Published at the *Bombay Gazette* office.

The G. I. P. R. *Monthly Guide* for February. Price, one anna.

—*Subodh Patrika:* More than 5,000 Koli or aboriginal cultivators inhabiting the Ghat ranges of the Thana district have submitted a petition to His Excellency the Governor-in-Council detailing their grievances and praying for relief in a variety of ways. Their woes are ascribed by the petitioners to the extortionate character of the regulations of Government in the Forest, Revenue, Abkari and Stamp Departments and are alleged to be aggravated by the exactions of the Forest and Police subordinates and the merciless or unscrupulous dealings of the saukars and Brahman kulkarnis, and they pray for an enquiry and redress.

—*Indian Chr. Herald:* We have a growing conviction that the villages of Bengal are becoming ripe for the Gospel. Scarcely a week passes but new evidence comes to our knowledge of the growing preparedness of the people to receive the gospel of Christ.

—Same: A demand always creates a supply. The spread of education among the masses has made the people seek for something to read. Consequently itinerant booksellers are now to be seen where but a few years back none had ever been. Even at the Gunga Sagor festival missionaries have ceased to be the only suppliers of books. Hawkers of popular literature and coloured pictures of idols find it profitable to go even there. Unfortunately the books circulated by the book trade that is spreading are generally such as do the people no good and many of them are positively harmful. This fact appeals to all who are engaged in spreading education to use their best endeavours to stimulate a pure and elevating literature. In particular the missionary societies should be increasingly active in both producing and circulating Christian literature.

Wednesday, Feburary 3.

—*Bombay Gazette:* We regret to hear of the death of Mr. C. B. Izon, Judge and Sessions Judge of Rutnagherry, which took place in that city on Monday morning last. He had been suffering from illness for some time past, and on Monday morning was found lying dead in his bed. Mr. Izon joined the service in the same year as Sir William Wedderburn, Mr. G. M. Macpherson, and Mr. Joshua King, namely, in 1860.

—A meeting of the Senate of the Bombay University was held last evening in the Sir Cowasjee Jehanghir Hall of the University for the transaction of miscellaneous business, chief among which was Mr. Wordsworth's proposition that a special grace of the Senate be passed in favour of Jehanghir Kaikhosro Kabrajee for his admission to the examination for the degree of M. A. in November next. There was a large attendance.—Mr. Wordsworth's proposition was negatived.

—Sir William Wedderburn delivered judgment at the High Court yesterday in a suit in which serious charges of fraud and embezzlement had been made by Daniel David and others against Samuel Elijah and three other members of the Beni-Israel community in their capacity as managers of a synagogue in Shamji Hassajee-street. Samuel Elijah has been the Gobia or treasurer of the synagogue funds ever since the year 1845, and the plaintiffs charged him with having systematically misappropriated the money belonging to the community and fraudulently debited the sums as having been expended on the synagogue. The suit was dismissed with costs.

—*Overland Mail:* The Jewish subjects of the United States have presented to the national Government a colossal statue of "Religious Liberty," as a proof of their gratitude for the protection accorded to their creed. The statue is the work of Ezekiel, the great American Jewish sculptor, and represents America with her right arm outstretched, as a sign of shelter, to a youth typifying Religion. The left hand of America rests upon a scroll of the laws of the United States, which give religious equally to all her sons. At the feet is the American eagle, with its talons on the throat of the serpent of intolerance.

The U. S. Senate, by 38 to 7 votes, has passed the Mormon Suppression Bill. The minority approved of the Bill, but voted in the negative beecause the measure would prevent female suffrage. The press, however, is somewhat unfavourable to the Bill on the ground that it is of too rigorous a character.

The Bishop of Melbourne (Dr. Moorhouse) has been appointed Bishop of Manchester.

Thursday, February 4.

—The Viceroy left Calcutta yesterday for Burmah.

—The P. & O. Str. *Siam*, with English mails, left Aden for Bombay, Wednesday, at 11 a. m.

—*Liberal and New Dispensation:* A number of Native gentlemen met at the hall of the British Indian Association to meet Mr. Edwin Arnold. The assembly was a select one and it did all it could to show due honours to the illustrious guest. But the reception was not very skilfully managed. As the gentlemen who met together represented various classes and schools of belief, they might have been allowed the liberty of introducing themselves to the notice of the guest severally as well as collectively. Mr. Arnold would thus have had a splendid opportunity of obtaining special information on a variety of subjects. As it was, they sat round a table along with the distinguished visitor. A desultory talk on matters exclusively political followed, in which a very few joined, and then Pandit Mahesh Chandra Nayaratna read a Sanskrit welcome written by himself to which Mr. Arnold responded by saying *Namaskar*. This concluded the whole business. Mr. and Mrs. Arnold are now in Ceylon. Mrs. Arnold, it may not be generally known, is the daughter of the late Rev. Mr. Channing of London, a nephew of the great Mr. Channing of America.

—M. Remenyi gives a description in the *Statesman* of a musical performance given at the house of Sir Sourindra Mohan Tagore, and here is what he says of it:—"The duet went on for about a quarter of an hour, and I could discern with perfect clearness all the intervals which we find in our music and also in the old Grecian gamuts—Lydian, Phrygian, Doric, and others. There was also the plaintive special Oriental scale with its augmented fourth, ascending and descending. The melodies sounded to me as clear and intelligible as any of our own Hungarian melodies known to me from childhood. The Raja played the principal part, and he played it as a consummate master of the art. Babu Kali Prosanna Banerji accompanied him like a superb virtuoso, and as I guessed at once, he was improvising in his accompaniments the most intricate counterpoint—yes, counterpoint, and good counterpoint it was too. There was no mistake about this. And thus to my utter amazement I discovered during their fine performance that Hindu music is founded absolutely on the same basis as our own European music which by the way came also from the East."

—Am. paper: The Rock Island, Ill., district woman's foreign missionary society held a meeting in Rock Island Dec. 16, 18. Rev. J. Northrop, who with his wife and family lately returned from India, gave an interesting lecture on that country. Mrs. Northrop also gave talks on the missionary work in India. Their presence added greatly to the interest of the meeting. Presiding-elder Cool encouraged the ladies by timely and forcible words. The missionary spirit in the district was strengthened by this meeting.

—*Free Church Monthly:* In the December number of the London Missionary Society's

Chronicle there is a large demand made for men. Six are needed for India, six for Madagascar, four for China, and eight for Central Africa. The Society has been sadly tried in Africa by deaths and resignations of missionaries, and the directors had actually the question before them of whether they ought not to abandon the field. Happily things have taken a brighter turn. The agents still labouring on the shores of Lake Tanganiki earnestly protest against their withdrawal, and the friends who are holding the rope at home have been braced up to make new and more courageous efforts. We are sure that all the evangelical churches and societies in this country will sincerely sympathize with the endeavour thus made to hold on to a region so necessitous, and will rejoice to hear of a speedy and satisfactory response being given to the appeal which has been issued.

—Same: We are glad to learn that the movement among the Jews in Russia still goes on. The following sentences are from a letter recently received from Rabinowitch, by Mr. Wilkinson, the director of the Mildmay Mission to the Jews:—

"Praise be given to our Lord that the number of those thirsting after the word of God and the gospel of Christ is daily increasing, and that the name of our Lord Jesus Christ of Nazareth, the crucified, risen, and living One, is becoming more and more glorified. Even on the Day of Atonement, when all Tamudical Jews are gathered in their synagogues to weep, confess their sins, and to pray, our place of worship was filled from end to end with Jews who came to listen to the gospel of Christ, which I proclaim, to the annoyance of our enemies, who thought on that day our place would be empty. Great and mighty is the Lord! . . . Just now myself and hundreds of our Jewish brethren are praying that the Lord would bless us and incline the hearts of the Government at St. Petersburg to grant us permission to baptize and to open the school for children, which is already built.

Friday, February 5.

—Deaths last week, 402.

—*Bombay Gazette*: The public will hear with a sense of relief that General Prendergast has issued a general order, putting an end to the free-handed executions which have been the great blot upon the operations in Burma since the middle of December. "The Lieutenant-General Commanding-in-Chief desires it to be clearly understood that no executions are to take place except in the case of criminals sentenced to death by civil officers." This will put an end to a great scandal, and a grave danger.

—The Indian Telegraph Department maintained at the close of the last official year 74,973 miles of wire and 142 miles of cable for the following respective purposes:—Imperial lines, 47,055 miles of wire and 133 miles of cable; provincial lines, 163; native states, 67; railway systems, 26,440; canal systems, 537; and private lines, 686.

—Mr. G. Druitt is appointed, on Mr. Tagore's return to duty, to act as Judge and Sessions Judge of Khandeish during the absence of Mr. Hosking. Mr. C. G. W. Macpherson, C. I. E., is appointed to act as Judge and Sessions Judge of Nassick during the absence of Mr. Baker.

Selections.

THE ARREST OF BISHOP HANNINGTON.

The announcement of the arrest and probable execution of Bishop Hannington by the king of Uganda has produced a painful sensation in Brighton, where the Bishop was well known. It is some months since any direct news was obtained by the family from the Bishop himself, but, through the medium of the Church Missionary Society's agents, his wife, who lives at Hurst, lately learned that her husband was in danger owing to the jealousy of the king of Uganda. In fact the Bishop while attempting to effect his journey by the new route was informed that the king had despatched a hostile party to stop his progress. In consequence of this he had to retrace his steps in order to continue his journey by the old route.

Bishop Hannington, Missionary Bishop of the Church of England in Eastern Equatorial Africa specially for the Missionary Society, started in July 1885, for the furthest mission inland, that of Uganda, on the northern shores of the Victoria Nyanza. The ordinary route thither has been from the coast opposite Zanzibar due west to Unyanzembe, then northward to the south end of the Victoria Nyanza, and then across that great lake (200 miles) to Uganda—nearly 1,000 miles in all Bishop Hannington tried a new and more northerly route, inland from Mombasa, past Mount Kilimanjaro and through the Masai country, first visited two years ago by Mr. Joseph Thomson of the Royal Geographical Society. This route, if found feasible, would be much shorter. The Bishop was last heard of on August 10 near Ulu, about half-way to the lake. He was accompanied by the Rev. William Jones, a native African clergyman, and a bank of black porters.

Meanwhile, intimation of his proposed journey reached the missionaries already in Uganda at the end of September. A letter from Mr. A. M. Mackay (the most experienced of the party) who has been in Africa since 1876, was received by the Church Missionary Society on December 21, dated October 3. He stated that on hearing of the Bishop's plans, he went to the king of Uganda, Mwanga (son of the well known Mtesa, who died in 1884) and asked leave to take the mission boat and go to the east end of the lake to meet him and bring him to Uganda. The king at first consented, but the great chiefs objected. There was much alarm in the country at the rumour of German annexation, and especially of a supposed attack by the German fleet on Zanzibar; rumours which were industriously circulated by the Arab traders with many exaggerations. The Bishop's coming by a new route direct from the coast was connected with the rumoured German invasion—all Europeans being regarded as alike, notwithstanding that Mr. Mackay exhibited a large map of Europe and explained the national divisions. Ultimately the king agreed to send an officer to meet the Bishop and convey him, not to Uganda, but to the south end of the lake, there to await permission to proceed further. If he were accompanied by many Europeans, then the fears of the chiefs would be justified; but if he were alone, then his coming would be allowed.

It is hoped, therefore, that the statement that the Bishop was a prisoner only means that Mwanga's officer was executing the above orders. As to the alleged secret orders to assassinate him, the missionaries have frequently been doomed to death by influential chiefs, but the king and the prime minister have always shrunk from so extreme a step. The missionaries have been more than eight years in the country without a single death from any cause. Last January, three boys were tortured and put to death by a chief for resorting to them, but that was only a passing burst of fury, and so late as July last a congregation of more than 150 persons were attending the Sunday services, and hundreds were diligently learning to read.

Ah! do you wonder that the last hours of the Christian on earth are illuminated by thoughts of the coming glory?

PAYING TOO DEARLY.

BY REV. THEODORE L. CUYLER.

Benjamin Frankin's homely adage about "paying to dear for the whistle" as an application also to the weightier things of life. There is an illustration of this in the narrative of Jonah's expensive voyage to Tarshish when he "fled from the presence of the Lord." We are told that instead of going to Nineveh as he was commanded, he found a vessel bound for Tarshish, and he "paid the fare thereof." But he paid dearly. How much money his passage cost him we don't know; but it proved to be a dead loss, for he never got to Tarshish. He paid away his credit as a servant of the Lord. He made a severe draft on his conscience, and that is always a dear bargain for any man. Nothing hurts us so badly as the wounds we give to conscience.

After Jonah's vagabond voyage began, the second instalment of his bill came in. He had not paid his fare to the bottom of the sea; but there was no alternative. The frightened crew pitched him overboard into the tempestuous deep, and but for God's interposing mercy he might have been devoured by the sharks, instead of being preserved by that "great fish" which transported him safely to land. A dear voyage that! The runaway prophet lost his money, lost his time, lost his credit, lost the approval of his conscience and of his God, and would have lost his life, but for a miraculous interposition. All this was "the fare" which one man paid for sinning.

How many people in our day are committing the same terrible mistake! For no path seems to them so easy and so pleasant to travel as the path of sinful inclination. The desire to make money honestly for laudable uses is an innocent desire. But the moment that desire becomes a greedy soul-absorbing appetite, so that instead of the man's getting riches, the riches *get him*, then he pays dearly for his wealth. He pays the penalty of constant anxiety and worry, of a constant growth of selfishness, and of being eaten up with covetousness. Gold may be an useful servant, but it is a hard master. Love of gain seems to have attracted Lot to the fertile valley of Sodom, and he paid the fare thereof in the destruction of his family. Love of money was one of the snares which drew Judas into the crime for which he paid with the suicide's halter and everlasting infamy. No man can make money honestly, unless he does it in obedience to God's law; no man can make money to the profit of his soul, unless he accepts every dollar as a sacred trust from God. Where one person coins his gold into blessings like Lenox and Dodge and John C. Green and R. L. Stuart, there are hundreds whose hearts it hardens for an eternal condemnation. "What shall a man give in exchange for his soul?"

Into no road are most young men beckoned more importunately, than the road to sensual indulgence. Seldom are school-days and college-days passed without some pressure of temptations in that direction, and parents are too often blind to see this, and too often dumb in giving plain, timely counsels. That turnpike stands open to young men; it is thickly travelled; but whoever travels it must pay a terrible toll. The youth who tampers with unclean indulgences, pays the fare in an impure imagination, in self-loathing, in disordered bodily powers, and often in what God's Word calls "rottenness of the bones." An eminent clergyman felt to his dying day the enfeebling effects of early licentiousness; repentance does not always repair damages. No young maiden can take into her bosom such hot coals as too many popular novels, plays, and ball-room contacts enkindle, without being fearfully scorched. The most stringent civil laws are inadequate to close every haunt of sensual temptation. My young friend, you must use your own eyes to read the warning which God's hand writes over every

glittering doorway to wantonness, "This is the way to hell, going down to the chambers of death."

It is in mercy that God places all along the seductive pathways of sinful indulgence His toll-gates of retribution If all would stop at the first gate, and turn back, they would be saved from the heavier penalties farther on. But there is no evading of the collector. A few evenings ago, a poor, seedy, ill-odored creature entered my door, begging for "a quarter" to pay for his lodging. "Don't you remember me? Don't you remember C——— that used to live in that brown stone house in H———Place? Well, this is what liquor has made of me." Wretched victim of the bottle he is paying the toll on the devil's turnpike The heartless dram-sellers who deal out poison to such as he, for accursed pence, will have to pay theirs when they reach the Judgment-bar.

The costliest thing in this world is sin. It costs purity of conscience, peace of mind, and the favour of God; at the last it will cost the loss of heaven. The single sin of grieving away the Divine Spirit when He was striving with His love, has cost myriads their everlasting perdition.

"Show me the better way, and the safer road, and tell me what is the fare thereof." Our answer to such inquirers is—Salvation is made free to you by the atoning work of Jesus, if you will accept it on God's terms. Repentance of your sins, and faith in the crucified Redeemer are the essentials. The repentance, if genuine, will cost you self-denial; better lose the right eye than to lose the purification and the pardon. The faith, if genuine, will cost you a life-time of obedience to Christ. Don't higgle at the conditions. He who sold all he had to buy the precious pearl, was wise. The more that your religion costs you in the way of self-denials, and sin-conquerings and toils for the good of others, the richer a millionaire will you be in the realms of glory. —(*Evangelist.*)

CHRISTIANS AND POLITICS.

BY SAMUEL SMITH (LATE M.P.), LIVERPOOL.

I HAVE read with much interest the recent correspondence in your columns as to whether it is right for Christians to take part in politics. It is easy on this, as on many controverted questions, to quote a string of passages from Scripture that seem to favour either the one side or the other.

I was at one time thrown among pious Plymouth brethren, who held strong views as to the unlawfulness of a Christian taking any share in public life. They applied these principles not only to national politics, but to all associated action of citizens for the common good. They objected equally to working on school-boards, town-councils, boards of guardians, hospitals, benevolent societies, &c. They held that all these belonged to "this present world," which passeth away, and that the Christian has to "come out, and be separate, and touch not the unclean thing."

It has long seemed to me that this view proceeds from a one-sided and overstrained interpretation of Scripture, and if widely acted upon would be fatal to the best interests of nations. It is very analogous to the view which for centuries led the holiest men and women to immure themselves in cells, and live as anchorites and ascetics in deserts, in order to escape the pollution of the world. History tells us how signally the conventual mode of life failed to secure immunity from corruption. It was commenced in the second and third centuries, in all sincerity, and in obedience to the literal commands of Christ, as they were then interpreted, and we know what ruinous effects it had upon the life of Christendom.

I think hardly less ruinous would be the effect of the withdrawal of the salt of religion from all the public departments of a nation's life. Does not the history of Israel show how intimately the life of a nation is bound up with that of its rulers? So long as Moses and Joshua lived, and the elders that were their contemporaries, the people prospered; but when these died out, and ungodly men succeeded them, corruption came in like a flood. What a prodigious difference it made to the nation whether Ahab or Hezekiah was on the throne, whether Manasseh or Nehemiah set an example to the people.

Human nature is much the same now as then, and the difference is enormous to a nation whether the seats of authority are filled by righteous or unrighteous men. "He that ruleth over men must be just, ruling in the fear of God." What a strange contradiction it would be if He who said, "By me kings reign and princes decree justice," should insist that any king on becoming a Christian should forthwith abdicate his throne; that every pious and upright judge should retire from office; and that every God-fearing legislator and every upright public servant should make way for corrupt and unprincipled substitutes. Surely this would be to enthrone Satan with the full consent of God! The thing is too monstrous to be true.

It is only going a shade further to hold that no act of life, however necessary, can be right unless it is authorised by an express text of Scripture. Railways, steamboats, telegraphs, and factories, must all be forbidden, because the Bible does not expressly sanction them. I believe there are some who hold these opinions.

Surely the error that underlies all these narrow systems of interpretation is that the Bible is put to a use it was never intended to serve. It was not designed to supersede man's judgment, but to guide it; not to prescribe minutely for every act of life, but to show the spirit in which all acts are to be done. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Many good people live by applying to the whole Christian world the rules which they find needful for their own life. They forget that there are innumerable ways in which God may be served. Men's faculties and liability to temptation vary indefinitely. What is safe for one man is dangerous, perhaps fatal, to another.

The dangers of public life are very great. There are many Christians called to other kinds of service; for *them* it would be wrong to leave the sphere where God has placed them, but let them not judge censoriously other Christians who have done great and laudable public work. God has need of a Wilberforce, a Shaftesbury, and a Garfield, just as much as of a Carey, a Livingstone, and a George Muller. We have all need to remember the precept, "Judge not one another any more, but rather judge this, that no man put a stumbling-block or an occasion to fall in a brother's way."

The same principle that the Apostle applied to disputes about meats in his day, applies to this dispute about mode of service. The burden is placed upon the conscience of each believer; "to him that esteemeth anything to be unclean, to him it is unclean." "Let every man be fully persuaded in his own mind." "Whatsoever is not of faith is sin."—(*Christian.*)

TO CHRISTIAN PARENTS.

ON THE TRAINING OF THEIR CHILDREN.

WE ought to instruct our children in those physical laws, which lie at the foundation of all manly and womanly strength and beauty. You do not need to teach your child that if he puts his hand into the fire he will suffer the penalty, or that if he refrains from eating he will be hungry and starve, but he *does* require earnest instruction respecting all the laws of his body, for a penalty is linked with every law, and yet the child will not realize this, since the suffering may be separated by long years from the violation. The child should therefore be taught regarding the delicate construction of his body, its sensitiveness to injury, and those laws of health which must be observed, or disease will result; but unless these laws are intelligently understood, they will not be observed. Physical weakness, in the majority of cases, is wholly unnecessary, and physical weakness means spiritual gloom, and as a rule, a useless, miserable existence. Now if you educate your children in those laws with which the Creator has entwined every nerve and organ, if keeping nothing hidden, you make them acquainted with the penalty which will follow disobedience to these laws, and with those conditions which are the golden pavement leading to vigorous manhood and womanhood, then you have not only secured for them (so far as lies in your power) a long life, but also mental clearness and religious happiness, for a healthy body is the rudder of a joyous and useful existence.

Their mental welfare. The mind was intended by Him who fashioned it to be a source of the richest delight as well as the instrument of mighty power, and the first and most important work in mental development is the training the mind to think, not merely cramming it with facts as you would fill a storehouse with grain. The mental powers must be formed and developed by exercise; the facts learned at school respecting history, geography, and arithmetic must be digested, and thus the mind furnished with food, and through this food with mental strength. Think how enviable is the position of a thinking man or woman! He can never be lonely, for he has invisible companions, whose society is of the very choicest kind; he cannot fail to be a power in his circle, for he has learned to think for himself, and independent opinions always have great influence in shaping other minds. And then he is ever making new discoveries, for the territory of truth is boundless, and every new step brings a new joy and new power. Then let us remember that this mental development is fashioning our eternity, for heaven is thought as well as feeling, and each discovered truth is so much added wealth to carry into the service of the King, beyond the river.

Now this great and solemn work of education is begun, not in the school room, but in the home. Parental thought should awaken the child-mind, and parental wisdom should direct it into the right channels. There should be home-reading, not only entertaining, but instructive and inspiring. There should be a watchful interest respecting the character of the books that our children read, and we should forbid all *silly trash*, and encourage them to read those volumes which will give solid wealth to their eager minds.

I have read somewhere that a bar of iron worth five dollars, if worked into horse-shoes, will be worth ten dollars; made into needles, will be worth three hundred and fifty-five dollars; made into pen-knife blades, will be worth three thousand two hundred and eighty-five dollars; but if made into balance springs of watches, the value will be two hundred and fifty thousand dollars. You see the value of the bar of iron is increased as it is hammered and beaten and pounded and polished. Now the child's mind is like that bar of iron: the artisan is the parent: his assistants *only* are the teachers in the secular and religious schools; the home is the grand mental workshop, and it is by drilling and training that the nobler and finer qualities are brought out which will enable your child, by-and-bye, to fill high and responsible positions, and to be a blessing to the world. And so I urge every father and mother who reads this article, to *take time* in the rush of your business and cares, to watch over the *minds* of your children. Cultivate in them a love of knowledge; draw forth their independent thoughts; see to it that they read only the pure and great ideas of the world's noblest and wisest, for thus you will be clothing the immortal mind in the royal purple and the fine linen of truth, and you

will be developing your child to be honest and prudent and good.

III. Their moral welfare I do not need to remind you that character begins to be shaped with the infant's first glance; that every thought and feeling, every impression made on eye or ear, are the busy workmen chiselling out this moral likeness, fashioning habits of love or hatred, of truth or falsehood, of noble desires or debasing passions, and that these, as the years go by, harden into fixed and controlling principles of righteousness or of sin. The work in the sculptor's studio is suspended at evening, when the hand that held the chisel grows weary; but there is never a moment when the unseen work on the developing character ceases, never a moment when the door of that inner studio is closed against the power of influences from without and of thoughts within, for even our dreams leave behind them the stamp of good or evil. We are not the same in the morning that we were when we said good-night.

Now in the years of infancy and childhood, the character is like the soft, warm wax, upon which you can leave a clear impression, and so the marks that we make upon the characters of our children, are the clearest and the most lasting. One writer has compared character to a carpet, whose whole is made up of ten thousand threads of different colours; but then this is true, that most of the work of weaving is done in early life, for it is in childhood and youth that we give to this wonderful soul fabric its general design; then we weave into the tapestry the threads of our daily example, of our love, of our counsel, of our prayers, and thus we decide, so far as we are able, the destiny of our children. Therefore, we are bound to weave this fabric of character carefully, bound to keep a parental watch over the morals of our children, which shall be sleepless and intense in love. A gentleman said to me not long since, "I am glad that I am bringing up my boys in a large city, for I would rather have them know what sin is, and so be strong to resist it." In a sense he was right, but after all, the danger is not so much in the temptation outside, as in the sympathy with the temptation which may be lurking in the character. I am not afraid to carry an empty vessel close to the fire, but if there was dynamite in the vessel, there would be danger. If a child has been so trained that the character is fortified with solid moral principles, if the heart is pure and no evil passion lies in the cradle of secret thought, such a child is comparatively safe in the midst of evil surroundings. But if through parental neglect the heart has become tainted, if behind the boy's frank, honest face there is secreted some moral dynamite of lust or sinful appetite, then evil surroundings will set that dynamite on fire, and before long, the lines of immorality will stamp with moral death that now beautiful and noble countenance. Now there are two things which the parent may do for the child:—

1. Lay deep the foundation stones of moral principles.

2. Guard his inner life from the entrance of sin.

Lay upon your child as early as possible the responsibility of his own choices; develop in him personal decision. Have you never heard a child reply to a stern command "But *why* must I do it?" And the answer has come back angrily "You should never ask *why*, but do it because you are told to do it." Now I affirm that a child *has* a right to know the WHY of your commands, and the parents ought gladly to take all the time necessary for a kind and full explanation. No dignity will be lost by such a course.

One word more. The Sunday-school teacher cannot do *your* work. He or she can only be your assistant in this sublime mission of soul-development, but upon you, fathers and mothers, rests the solemn responsibility, and it cannot be transferred to any other party. God help you to be faithful day by day. Watch over them, pray for them, counsel them, and by earnest teaching out of the blessed Bible, lead their mind into the exhaustless storehouse of divine truth, so that as lambs in the fold, they will be delighted pupils of the Great Teacher.

(Dr A. E. Kittredge in the *N. York Evangelist.* Abridged.)

A GRAND SCOTCH MISSION.

THE memorable words of Mr Moody, when he handed the new buildings over to the Carrubbers' Close Mission, have never been forgotten—"May this building be the warmest place in Edinburgh; the centre of light and heat to the city!"

In no previous year have there been so many workers, so many meetings, and so large audiences, nor, in the humble opinion of those best qualified to judge, have there been so many conversions for many years.

The number of workers (all unpaid) now reaches three hundred. The attendance at the meetings, adding up the numbers attending during the week, is four or five times as many as in the old premises. Above all, the blessing of the Lord has never been withheld. Many souls have been brought to Christ.

Let it be remembered that, as already remarked, the hundreds of workers are all unpaid; that the building, with all its accommodation, is open to the service of all who have Christian work to do; and that the expenses, though unavoidably large in the aggregate, are only for the necessary maintenance of so large an institute and its complex operations.

These operations include evangelistic services, outdoor and indoor, every evening (except Saturday), Gospel meeting, Sunday evenings, in the Free Assembly Hall, Bible classes, for young men and young women, Sunday schools, mothers' meetings, Mizpah band, children's services, Christian policemen's meetings, and indeed every variety of mission effort.

PREACHING ON THE HIGH STREET.

The open-air meetings in the High Street have been held nightly since the issuing of last report, and in no part of the work is there more enthusiasm displayed than in these nightly gatherings. The workers, after meeting to pray for blessing on the work of the evening, sally forth to the corner. There are usually some eight or ten of them at first, but by degrees the number increases, till frequently there are above a score of workers present.

First of all there is sung a hymn, in which the Gospel is clearly stated, or an invitation is given to the unsaved to "come to the Saviour." The hearty singing by the band of workers usually attracts many of those who are hanging about, and even some of those who are passing, so that by the time the hymn is finished a considerable audience has assembled. Then, for about fifteen minutes, a Gospel address is delivered, and sometimes one or two short testimonies are borne to the salvation received. It is very interesting to notice from time to time the effects of the hymns and addresses, as indicated by the countenances of those standing around. In many cases there is first a scornful, contemptuous expression, which by degrees gives place to a rather puzzled and inquiring look. Then follows evident interest, deepening into anxiety, and sometimes manifest distress of soul. Then, again, the troubled inquiring look has disappeared, and the countenance appears lit with joy, as the entrance of God's Word has given light, and made wise the simple.

When the address is finished another hymn is given out, and while it is being sung the band of workers begin to move slowly towards the meeting-place, endeavouring thus to persuade those standing around to accompany them. This is usually done twice, and sometimes three times in an evening, and by these efforts a number of persons are always induced to come into the hall, where they again hear the Gospel sung and preached, and where in many cases they remain for personal conversation, with results which are often most cheering. We must not omit to add that these meetings also fulfil a very important function in training workers, both in the preaching of the Gospel and in dealing with the anxious. Indeed, a better training ground for evangelist than is afforded in connection with this High Street work can hardly be imagined.—(*Word and Work.*)

Miscellany.

—A WOMAN AT A WELL; St. John iv.; (*Communicated.*) This is a short episode in the life on earth of our Redeemer. One evening after He had been spending the day as He always did in doing good His human frame was weary and He sat down to rest near a well—probably such a well as we often see in this country—open without steps. He was thirsty and asked a casual stranger who came with a bucket to draw up some water for Him to drink. This stranger woman happened to belong to an unfriendly people and she was, therefore, surprised at being spoken to—but something in the manner of our Lord touched her and instead of giving a sullen refusal she began to talk to Him. He seems to have forgotten His thirst when He found her willing to listen and He began to tell her the glad tidings which He had come from heaven to make known. She did not at first fully understand Him but yet she somehow trusted Him; for she promptly asked Him for that water which He had told her would spring up into everlasting life. When Jesus saw that she had not quite given herself up to conviction He did not immediately grant her request but first pointed out to her that she was living in sin. Her eyes were opened further by this and she exclaimed to Him, Sir, I see that Thou art a prophet, that is, a divinely commissioned Person. Even then, however, she did not throw herself at His feet but as it were fenced with the Spirit of God. She hesitated and raised a controversial question as to where men ought to worship. Upon this the Master shewed that the true worshippers will worship God in spirit and in truth, and He graciously told her that the Father actually *seeketh* such to worship Him. Still the woman wavered but drew nearer in spirit and said I know that the Christ is coming. To this the Lord said simply, I who speak to thee am He. The flash of happy conviction burst upon her then; she left her bucket (that all that she had at the moment to leave) and went off to the city to tell in her own way what had happened and doubtless she felt that she had left her sins at the feet of Him who came to take them away. Her words brought many to the Lord and when they too had heard Him they said to the woman now we believe no longer because of thy saying for we have heard Him and we know that this truly is the Saviour of the world.

—*N. Y. Independent:* Prussia is pursuing a singularly cruel and despotic policy toward the Poles who are so unhappy as to have settled in that kingdom. Up to the middle of last month nearly 35,000 of these unoffending people had been driven from the country under circumstances of great hardship. No crime has been charged against them. They are not socialists, they are not disloyal, they are not paupers. They have the misfortune to be Poles; that is their only fault, but it is a grievous one. Russia has sent her worst criminals with many of her worthy citizens, to Siberian dungeons; but in Poland she punishes a whole nation with systematic and remorseless oppression and deprivation. And while, in

their agony and despair, they are crying to the heartless tyrant at St. Petersburg for liberty to live, Prussia acts as his ally in turning adrift thousands who have found homes and peace and prosperity within her borders. The compact between the Czar and Emperor is not only an unholy compact, it is a compact which may sooner or later bring sorrow and disaster to one or both. Russia's friendship is notoriously uncertain. She is an enemy or a friend, as it suits her interest to be, and she can quickly change from one to the other. Prussia's expulsion of the Poles will be a precedent for her when she wishes to inflict injury on her neighbour. She can expel all Germans from her domain, and cause a great amount of suffering.

The royal decree is being executed with such vigour that even Poles who have earned the rights of citizenship by military service are driven out as aliens. Poles who have been naturalized in other countries and are citizens of France or England, receive no more consideration than the most recent immigrant from Poland. Not a few of the poor exiles know no other language than German. Some districts have been decimated by the proscription, and business has suffered in many cases by loss of clerks and workmen. Among the expelled are a member of the Austrian Reichsrath, and a French subject, Count Zamoyski. Such an outrage against humanity is unworthy of a Turk.

TELEGRAPHIC NEWS.

London, January 28th; Evening: The resignation of the Government was announced in both Houses of Parliament this evening, the reason for the step being the adoption of an adverse motion in the Commons.—Lord Salisbury has been summoned by Her Majesty the Queen to Osborne.—Parliament has been adjourned until next Monday.—The British Mediterranean squadron has been ordered to Crete.

Washington, 28th: A Bill has been introduced into the Senate to discontinue the coinage of silver, but providing for the purchase every month of two to four million ounces of silver.

Belgrade, 28th: The special Servian plenipotentiary has started for Bucharest to join the peace delegates.

January, 29th; 5 45 P.M.: The resignation of the Ministry has been accepted.—The European squadrons will assemble immediately at Suda Bay.

London, 30th; 3 A.M.: Mr. Gladstone has been summoned by Her Majesty the Queen to Osborne.—Admiral Lord John Hay, commanding the Mediterranean squadron, has been instructed to employ force against Greece if she attacks Turkey.—The Right Honourable Mr. Childers has been elected for the Southern Division of Edinburgh by a majority of 2,300 votes, in place of the deceased member, Sir George Harrison.—General Sir Charles Arbuthnot, the new Commander-in-Chief of Bombay, has started for Bombay.

Constantinople, 31st: M. Tzanow (Bulgarian Foreign Minister) and the Grand Vizier have come to an agreement respecting the Bulgarian Union, which has been submitted to the Sultan for his approval.—The Great Powers have presented a Note to Bulgaria and Servia, making further demands on them to demobilize their forces.

February, 1st: The Marquis of Hartington has withdrawn from the Cabinet that Mr. Gladstone is endeavouring to form.—Lord Derby, Lord Carlingford and Sir Henry James have declined to join the new Cabinet.

Washington, 1st: The monthly purchase of silver provided for in the Bill just introduced into the Senate is to be made by means of certificates receivable in payment of Customs duties and taxes.—The Senate has taken no action regarding the former proposal of the Coinage Committee.

London, 2nd: Mr. Gladstone, who is now at Osborne, has accepted the task of forming a new Ministry.—Parliament met yesterday, and again adjourned until Thursday, pending the formation of a new Ministry.

Constantinople, 2nd: H.I. M. the Sultan has issued an imperial Iradé, radifying the agreement come to between M. Tzanow and the Grand Vizier respecting the Bulgarian Union.

London, 3rd: The *Times*, in a leading article, announces that the agreement between Bulgaria and Turkey recognises the Treaty of Berlin, with the exception of some special modifications, and revises the organic law of Eastern Roumelia.—Prince Alexander has been appointed Governor for five years, the apointment to be renewable at the discretion of the Sultan. His Highness in the agreement undertakes to defend the dominions of the Sultan.

Athens, 3rd: The British Mediterranean squadron, the Austrian and an Italian squadron have arrived at Suda Bay.

London, 4th: It is officially announced that a new Cabinet has been formed, being composed as follows:—The Right Hon. W. E. Gladstone, First Lord of the Treasury and Premier.—Sir Farrar Herschell, Lord High Chancellor.—Earl Spencer, President of the Privy Council.—Earl Granville Secretary of State for the Colonies.—Earl of Rosebery, Secretary of State for Foreign Affairs.—The Right Hon. H. Childers, Secretary of State, Home Department.—Earl of Kimberley, Secretary of State for India.—Mr. Henry Campbell Bannerman, Secretary of State for War—Sir W. V. Harcourt, Chancellor of the Exchequer.—Marquis of Ripon, First Lord of the Admiralty.—Mr. John Morley, Chief Secretary for Ireland.—The appointments of Privy Seal and Postmaster-General have not yet been filled up.—The Right Hon. Joseph Chamberlain has been appointed President of the Local Government Board.—The Right Hon. A. J. Mundella has been appointed President of the Board of Trade.—Mr. Charles Russell has been appointed Attorney-General.—The Right Hon. G. O. Trevelyan has been appointed Honorary Secretary for Scotland.—The Right Hon. A. J. Mundella, President of the Board of Trade, and the Right Hon. G. O. Trevelyan, Honorary Secretary for Scotland, will both have a seat in the Cabinet.

OVER THE SUNSHINE OF EXISTENCE HANGS A BLACK CLOUD.

With the uncertainty of life is mingled the dark mystery of death! While, on the one hand, we catch the welcome sound of a new breath of life that tells of an addition to our species, on the other we shudder as we hear the rushing wings of the Destroying Angel! The mighty voice of the Great Influence which rules the Universe has pronounced our fate; the dread fiat has gone forth, and every mortal man is doomed to die! But, though we cannot prevent, can we postpone death? The question is momentous, even if it concern the prolongation of life but by a single hour, inasmuch as every instinct prompts us to fight the boldest battle we can for this glorious boon of existence. The promptings of instinct are but the spontaneous voices of nature, and it is our duty to obey. But there still remains the question, *can* death be postponed by a single hour? Yes; for the world works in obedience to certain laws; and a study of these proves that those who have the judgment and the will to buckle on the shield, which nature places ready to their grasp, may ward off the insidious attacks of the implacable enemy of life, until, in a ripe old age, the vital faculties gradually decay, and the angle of Peace glides softly into our presence, leading us, as it were, in a gentle slumber to the regions beyond the shadow of the tomb.

The Fell Destroyer makes his first approaches in many forms, but none are more favoured by him than that of a deadly foe now preying upon the very vitals of Modern Society. What is this foe? There are few among us who have not been or are now to some extent its victims. Would the reader know if he, too, is under the ban of this frightful scourge? Let him ask himself whether he experiences any of the following symptoms:—

There are pains about the chest and sides, and sometimes in the back. The mouth has a bad taste, especially in the morning; and there are feelings of dulness and drowsiness. The appetite is poor, a sort of sticky slime collects about the teeth, there is a feeling as of a heavy load on the stomach, and sometimes a faint, all-gone sensation at the pit of the stomach, which food does not satisfy. The eyes are sunken, the hands and feet become cold and feel clammy. After awhile a cough sets in, at first dry, but attended in the course of few months with expectoration of a greenish colour. The sufferer feels constantly tired, and sleep seems to afford him no rest. Nervousness, irritability, and evil forebodings follow. When rising suddenly, there is a giddiness, a sort of whirling sensation in the head. The bowels become costive: the skin is dry and hot at times; the blood becomes thick and stagnant; the whites of the eyes are tinged with yellow; the urine is scanty and high-coloured, depositing a sediment after standing. There is frequently a spitting up of the food—at times with a sour taste and at others with a sweetish taste. This is often attended with palpitation of the heart or impaired vision, with spots before the eyes, accompanied by great prostration and weakness All of these symptoms are in turn present. It is thought that nearly one-third of our population has this disease in some of its varied forms. Medical men have mistaken the nature of the malady. Its true name is Dyspepsia or Indigestion; for which a certain remedy is to be found in Mother Seigel's Curative Syrup—a medicine which has won in both hemispheres a confidence founded only on its great virtues. The Syrup can be obtained from any chemist or medicine vendor, or from the proprietors, A. J. WHITE (Limited), 17, Farringdon Road, London, E. C.

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For Suez—Mr Pigott.

Per Str. *Titania*, 2:

For Trieste or Brindisi—Major and Mrs L R Battye and two children, Messrs J Neuberg, C H Alson, R Schroeder, J Stangen, M de Francis, A Grundy, J Lang, F Hartmann, H C Bispink, M Sconloudi, M Barton Mr Hoogendyk, and Dr B Mayer.

For Suez—Mr E J Ralli, Mr and Mrs Lambinndi, Mr T A Sipsomo, and Mr G Mikouiao.

For Port Said—Mr J Pymm.

Per P. and O. Str. *Verona*, 5:

For Marseilles—Mrs Duke, infant & nurse, Mr George R Spencer, Mr H Mirza Abass Khan and servant, Mr W S H Brown, Major J M Lewis, Mr F W Howse, Mrs Goodall, and Mr Drake Broachman.

For Suez—Major Von Hagenow, Capt The Baron Von-Hene, Mr J B Foster, Mr and Mrs W J Nead, Mr and Mrs Maxwell, Miss Maxwell, Mr Gustan Schiner, Mr Geo Schoner, Mr J D McFarland, and Mr J G Dawney and servant.

For Venice—Revd Joseph Vas Reeth, and Mr D Fucho,

For Brindisi—Mr Mooney, Mr Wood Wells, Mr Herbert Salt, Madame de la Berthelliere, Mr F Baghoni, Mr H Chamberlain, Mr W Chamberlain, Mr Herbert, Mr R Willis, Mr H Crawford, Mr E de Mantresor, The Rev Dr Whitefield, Hon Spencer G Littleton, Mr Carbutt, Mr Carpenter, Mr David Keith, Mr J B Cass, and Mr Keith Douglas.

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From Venice—Mr Ashton, Mr Villiers, Mr and Mrs Hynes and infant, Mr H Whitley, Mr B Dimmock, Mrs Benedict and child, and Mrs Pemberton and 2 infants.

From Brindisi—Mr J Dunsterville, Mr Digby, Mr Patteson, Mr H C Hill, Mr H N Gladstone, Mr E J Lyall, Mr Angelo, Hon Spencer G Lyttleton, Lieut-Col W E Brooke, Mrs Brooke and child, Col Salmon, Mr A Hecht, Marchioness of Ely, Miss Turpin and Courier, Mr J Loemann, and Mr L H Butcher.

From Suez—Mr R E Ehrenback, Mr A Razor, and Count Schul Elesin.

Per Str. *Victoria*, 31:

From Liverpool—Mr Burgess, Mr and Mrs Young, and two infants, two Misses Rose, Miss Egerton, Miss Rauff, Miss Zimmerman, Miss Slavin, Mr Woodhead, Mr Lake, (senior), Mr Lake (junior), Professor and Mrs Clifton, Rev and Mrs Newhouse, Mrs Elliott and infant, Mrs Clemenn, Mr and Mrs Watson.

Domestic Occurrence.

MARRIAGE.

FAGAN—BOSWELL—Jan., 7th at Futehgarh, N. W. P., by the Rev. C. R. Tollemache, St. Leger Peterson Ricketts Fagan, Opium Department, to Miss Kate Daphne, youngest daughter of the late A. B. Boswell, Esq., Bombay.

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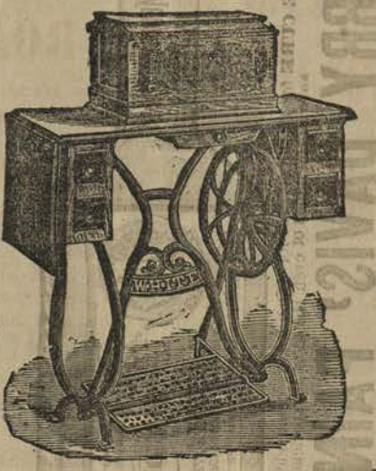

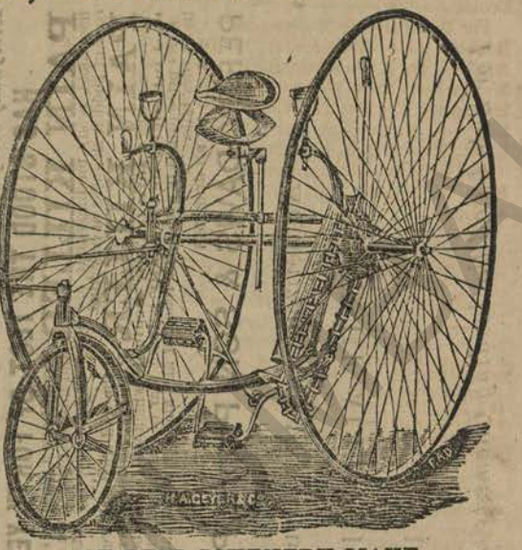

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